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than it makes any other existent, *e. g.*, heat, electricity, etc., in whose explanation and exact scientific treatment it is implied (see *supra*). These are "natural things," and yet they involve the "external theory"! Therefore the fact that knowing involves the same theory does not make it accidental or supernatural. Second, real alteration of complexes is a fact, but a fact compatible with the "external theory" and the unalterability of "simples." So also with knowing! Taken descriptively and integrally, it is a complex process in the larger series of complex processes, and may be said to play its part in the larger process. But it plays the part that it plays, and that is, that when it occurs, under certain conditions, reality is known, and conversely. Third, this, too, may be said to be its purpose; but if so, the purpose is just that specific one of making reality known, so that quite analogously, and with as much reason, no more and no less, any existent, and indeed any subsistent, may be said to have the purpose of giving to "being" that characteristic which "being" would lack were such an existent or subsistent lacking. Accident, supernaturalness, and lack of alteration and of purpose, if they characterize knowing because it implies the "external theory," must characterize everything else which implies the same theory. But they do not characterize knowing because of this validity. Therefore the presence of alteration and of purpose and the naturalness of knowing can be admitted, and yet these be treated by the "external theory" in just those respects in which, as a matter of fact, this theory is found to be involved in them.

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REJOINDER TO DR. SPAULDING

I HAVE read with interest Dr. Spaulding's reply to my earlier criticism of one aspect of the realistic platform.¹ The only reply it occurs to me to make is that Dr. Spaulding's article, in spite of the many interesting things it contains, is not a response to my criticism. Doubtless owing to some obscurity in my original article, he conceives it to be written from the standpoint of a philosophic position, which, on other grounds (whether logical or psychological I know not) he attributes to me. He says: "Professor Dewey makes his criticism from the standpoint of genesis." On the contrary, it is made from a formal standpoint. Believing heartily that philosophical discussion suffers from ambiguous terms, and welcoming the "Platform" as an attempt to clear some of them away, I thought

¹ This JOURNAL, September 28, 1910.

I found the "Platform" using the term "external relations" in ways which involved taking advantage of an ambiguity. The reference to "knowledge getting," the phrase upon the basis of which Dr. Spaulding attributes a genetic standpoint to my article, is used simply in pointing out one formal aspect of the ambiguity. To repeat: External relations *may* hold of the terms of a proposition, without being a description of the relation of the proposition as an *existence* to other *existences*. I did not claim that it does not hold in this existential case; I claimed that to conclude that it holds (as the "Platform" does at a crucial point) *on the basis of an analysis of the relation of the terms of a proposition to each other as terms*, is to beg the precise question at issue; it is to assume that one can decide from the *im*-plication of a proposition a question of fact having to do with its *ap*-plication.

Without going outside the limits of my original criticism to discuss the new points raised by Dr. Spaulding (some of which I should be very glad to discuss, were it not that such discussion at this time would be sure to lead to further misunderstanding of my original criticism), I may borrow from his account of mathematical physics a way of restating my formal point. Suppose that a mathematical physicist stated that he could settle *in* a proposition of mathematical physics the scope and place in existence generally of the entities (or subsistents) forming the subject-matter of mathematical physics. Suppose some one (myself, for example) retorts that such a procedure begs the only point at issue. Would that retort be met by pointing out that I was ignorant of mathematical physics? Would that retort be equivalent to a denial of the validity and importance of mathematics within its own province, whatever that may turn out to be? Is it inconsistent even with an acknowledgment that it is possible—and desirable if possible—to state the relation in question mathematically? And if I went on to point out that the procedures by which the mathematical propositions are themselves established do not, on their face, agree with the claim made respecting the place of mathematical subject-matter, as such, in existence: would a reply that I am speaking about the "getting" of true propositions and hence arguing from an irrelevant standpoint, that of genetic psychology, have anything to do with the case?

I may add that the matter of Dr. Spaulding's reply adds to the evidence that the "Platform" at certain specific points (and I am speaking only of those points) does commit precisely the logical fallacy I charged it with. I mean his concluding to certain Eleatic properties of existence from a consideration of the implications of mathematical physics. I am not denying that mathematical physics has these implications; or that, as matter of fact, existence *may*

have these Eleatic properties; I am only questioning the formal logic of a procedure which assimilates physical and biological operations to static spatial relations because of the form the former take *when and as* they become the subject-matter of mathematical physics. And I add: Do the actual propositions of mathematical physics themselves rest upon purely mathematical implications and considerations, or do they rest upon experimental inquiries into matters of fact? If the latter, do these inquiries (being modes of "knowledge getting") belong to genetic psychology? And whether Dr. Spaulding answers "yes" or "no," what becomes of all that portion of his reply which claims that my criticism is irrelevant because made from the standpoint of genetic psychology?

I do not assume to know whether my statements deserve attention or not. If they receive it, I venture to hope that the discussion will confine itself to the points of procedure involved in my discussion.

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REVIEWS AND ABSTRACTS OF LITERATURE

Der junge Spinoza. Leben und Werdegang im Lichte der Weltphilosophie. STANISLAUS VON DUNIN-BORKOWSKI, S.J. Münster i. W: Druck und Verlag der Aschendorffschen Buchhandlung. Pp. xxiii + 633. 1910.

In a modest preface, the author of this learned work refers to the writings of Couchoud, Freudenthal, and others, and states that, after having occupied himself a dozen years or more with Spinoza, he doubted whether a new volume of the scope of the present one was called for. He concluded that, although he has no revolutionary discoveries to announce, he was in the position to offer a large number of new details, and even to set the spiritual development of the philosopher in a somewhat new light. This volume covers Spinoza's life up to the time of his excommunication; it is to be followed by a second, dealing with the mature man, and with his thought in its final and complete development.

The book is divided into five chapters. The first, treating of the biographies of the philosopher, the sources which may be appealed to, and the fables and traditions which sprang into being as a result of the interest his personality aroused in the men of his own and a later time, gives a pretty full and useful account of the materials the student of Spinoza finds ready to hand (pp. 1-78). The Count von Dunin-Borkowski has ransacked the libraries of Europe with unusual care and thoroughness, and his researches will be of interest even to those who may be inclined to use his materials in a quite different way.

The second chapter, on the boyhood and school-life of the philosopher (pp. 79-153), brings together what little is known of his family, and gives